

August, 1953

CONTENTS

THE BEATITUDES	231
<i>By the Reverend Bonnell Spencer, O.H.C.</i>	
DEVOUTLY KNEELING	232
<i>By Anne Trott Talmage; communicant of St. John's Church, Dover, New Jersey.</i>	
TRANSFIGURATION	236
<i>By Isabel S. Daney; communicant of Ascension and Holy Trinity Church, Pueblo, Colorado.</i>	
DISADVANTAGES OF BEING A CATHOLIC	238
<i>By the Reverend Roy Pettway; rector of the Church of Our Saviour, Atlanta, Georgia.</i>	
WHO HAS THE ANSWER?	242
<i>By the Right Reverend Robert E. Campbell, O.H.C.; Superior of The Order of the Holy Cross.</i>	
THE ACHIEVEMENT OF RELIGION	245
<i>By the Reverend James O. S. Huntington, O.H.C. This is a hitherto unpublished address by the late Father Founder of the Order.</i>	
THE SPIRITUAL LIFE	249
<i>By the Very Reverend Frederick W. Kates; Dean of the Cathedral of St. John the Evangelist, Spokane, Washington.</i>	
ADAM'S SONS	252
<i>By the Reverend Edward B. King; rector of St. Mark's Church, Cocoa, Florida; priest associate of the Order.</i>	
"WHERE YOU THERE . . . ? — PASCHAL WORDS	253
<i>By Brother George, O.H.C.</i>	
FIRST AID	254
<i>By Christine Heffner</i>	
ORDER OF SAINT HELENA	255
NOTES AND CURRENT APPOINTMENTS	256



The Blessed Virgin

Bruges School

The Holy Cross Magazine

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The Beatitudes

BY BONNELL SPENCER, O.H.C.

VIII Perseverance

Matt.: 5:10-12. Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

NOTICE that St. Matthew gives this Beatitude twice, first in the third person—"Blessed are they that are persecuted"—and then in the second person—"Blessed are ye." We have referred several times in this series to the fact that St. Luke gives four Beatitudes in the second person. The first three correspond to St. Matthew's first, second and fourth. St. Luke's fourth Beatitude is almost exactly the same as the second statement of this Beatitude as St. Matthew gives it.

I think we can see why St. Matthew gives this Beatitude twice. He knew the

Beatitudes in both forms, the eight in the third person and the four in the second. In putting together the collection of our Lord's teaching which we call the Sermon on the Mount, he decided to start with the longer general statement of the Beatitude. The next item of teaching he wanted to use, however, was in the second person, addressed to the disciples, "Ye are the salt of the earth." The translation to this from the general statement, "Blessed are they which are persecuted," (St. Matthew, 5:13) would have been very abrupt. To make it easier he repeated the last Beatitude in its second person form to serve as a link.

The fact that St. Matthew knew and used both forms of the Beatitudes seems to me to throw light on a problem which has agitated many commentators. They have used much ink in trying to decide whether St. Matthew's eight or St. Luke's four represent what our Lord said. I see no reason why we have to choose between them. They stand side by side in our ear-

liest records of our Lord's teaching. He must have used His material over and over again. His public ministry lasted for about three years; yet all His recorded words could have been said easily in one afternoon. Doubtless most of His sayings were repeated in exactly the same form. That is how the Apostles were able to memorize them and report them to us verbatim. But occasionally, no doubt, He would adapt the same teaching to different circumstances. The Beatitudes, I think, are an instance of this.

The eight Beatitudes in their general form are, as we have seen in this series, a full description of the Christian way of life. Beginning with conversion and penitence, they move through humility, hope and compassion to the higher levels of the pure in heart and the peacemakers. The four Beatitudes in St. Luke, on the other hand, are a commendation of the disciples. The first three point out to them the value of

Devoutly Kneeling

BY ANNE Trott TALMAGE
VII.

GIVE US THIS DAY OUR DAILY BREAD

Upon tomorrow take no thought. The day

That now surrounds us in these waking hours

Is all we have. In this alone we may Attempt to realize our dreams. The powers

Of work and rest and thought, those things we bring

To bear on what we want to be must now

Be put to use. This day can be a thing Of joy if we will but consider how God cares for all His creatures. Surely

He

Will understand and give us what we need

Before we ask. We have no cause to be Concerned for future times. And He will heed

Our prayer. Was it not He Himself Who said

To ask for just today our daily bread?

those qualities which had led them to welcome Christ as the Messiah. They were poor in the sense that they depended utterly on God, they hungered for the Kingdom, they wept over the sins of Israel. The four Beatitudes assured them of the blessedness of the experience which our Lord knew was in store for them.

In both lists the final Beatitude is in a class by itself. The first seven in St. Matthew apply to every Christian. They describe the process through which every soul must pass if it is to be united with God. Most of us, it is true, have not reached the stages described in the sixth and seventh. We may never reach them in this life. But in this case we must go on to them in the next, before we can see God and know His love, joy and peace. The final Beatitude, on the other hand, deals with the price we must be prepared to pay in our faithfulness to Christ. Whether it is exacted in full depends on circumstances not entirely under our control. Persecution by its nature must be inflicted on us from without, and the Church has always insisted that it is not to be deliberately provoked. Hence, this Beatitude cannot be said to be, like its predecessors, a necessary stage in the development of the soul.

It must be admitted, however, that many saints have, in fact, suffered persecution in some form at some stage of their careers. In the early centuries, when Christianity was an illegal religion, Christians lived under a constant threat of torture and death. During the period of the great theological controversies, the heretics frequently gained control of the state and persecuted the Catholics. The Germanic invaders of the west, who broke up the Roman Empire, were either pagans or heretics, and continued persecution. The Reformation and its subsequent conflicts produced many opportunities to suffer and die for Christian principles. Persecution has not been a rare phenomenon in the history of the Church. Even saints who lived in days when the Church itself was not under attack or torn by internal dissension have seldom escaped persecution. They have always been ahead



BEHEADING OF SAINT JOHN BAPTIST

Spanish School, Artist Unknown

(Courtesy of the Metropolitan Museum of Art)

their times and above the average spiritual level of their contemporaries. Ordinary Christians resent the presence of sanctity in their midst; it rebukes them for being content with a less sacrificial response to God. They are liable to express their feelings by scoffing at or reviling the saint.

We have, therefore, to be prepared to suffer persecution, if we sincerely try to follow Christ, even in these days when Christianity is at least tolerated. Indeed, the general attitude toward religion has been improving recently. Not only do more and more people seem to be recognizing their need for the church; Christianity is also becoming intellectually respectable again. Science, which

for so long has been popularly supposed to have undermined religion, now seems to be swinging over to our side. I understand that recent atomic research indicates that all the matter in the universe came into existence at the same moment. Thus the doctrine of creation may be capable of scientific proof. Even so, the earnest follower of Christ must still expect to be misunderstood and criticised. Let anyone try to follow a vocation which involves the least bit more than average sacrifice, a vocation to the priesthood, let us say, or to the mission field, or to the Religious Life, and he will immediately be assailed by protests from friends and relatives. It may be taken as a safe general rule that, if some people are not accusing us of

taking our religion too seriously, it is because we are not taking it seriously enough. As we read in II Timothy, 3:12: "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

Nor can we write off entirely, remote as it may seem, the possibility of actual persecution. The world today is divided into two warring camps and the basic cleavage is religious. The real choice, although far too few people realize it, lies between the Christian doctrine of God and an atheist concept of man. At the moment our side seems to have the advantage, but it cannot be said to be great. If the Communists were to gobble up Indo-China and the Malay Peninsula, the Near East, and Western Europe, all of which could happen, we would have our back to the wall. If we were not actually defeated, we might be forced to set up a totalitarian government to defend ourselves, which would curtail our liberties, including our religious freedom. There have been in the past twenty years, and there still are, enough people who have suffered persecution for their religion at the hands of either Fascists or Communists to make us realize that the possibility of our facing the same situation is not inconceivable.

We may legitimately hope and pray that such a disaster may not befall us. We should

certainly work to prevent it. But we have no right to demand that God spare us as the price of our continued service of Him. He has in the past let degenerate civilizations go through the purifying experience of persecution. It may be nothing less than to cure the ills of ours. That must be as He knows best. For our part, we should recognize and prepare for the possibility. The preparation will involve learning to make joyfully the little sacrifices He now asks of us, and praying for His strength to be faithful, should greater trials be visited upon us.

The point of this Beatitude, however, not just that we must be ready to pay the price of persecution for our faith. It is that to pay that price is the supreme Christian joy. "Blessed are they which are persecuted for righteousness sake." Earnest followers of Christ have always considered it a privilege to suffer for Christ, who suffered for us; to die for Christ, who laid down His life for us. The crown of martyrdom, they have called it. This attitude is what makes the Church invincible.

One almost feels sorry for the pagan Roman Empire. It tried so hard to stamp out Christianity, which it considered a subversive movement. It put Christians to torture and to horrible deaths. But the Christians persisted in going to their sufferings with triumphant joy. Listen to St. Paul, who had already suffered much and who must have known that eventually a martyr's death awaited him. "Who shall separate us from the love of Christ? shall tribulation, distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in these things we are more than conquerors through him that loved us." (Romans 8:35, 37) How can you break the spirit of a man whom torture cannot shake nor death discomfort? How can you kill a cause for which men will gladly die?

"The blood of the martyrs is the seed of the Church." The heroic fortitude of those who laid down their lives for Christ won converts in droves. Through them the Church was able not only to resist the pagan Empire, but eventually to capture and christianize it. Julian the Apostate, the last



SAINt AUGUSTINE
Italian Wood Cut

peror who tried to suppress Christianity, is reported to have exclaimed on his deathbed, "Thou has conquered, O Galilean." Christ can always conquer through those who are willing to suffer gladly for His sake. We have known in our own experience instances of the power of Christian suffering. One example that comes to mind is the person for whom Adelynrood is named. Adeline was the victim of a long and painful disease. When her friends visited her, she organized them into a prayer group, to pray not for her, but for the needs of the world and of the Church. Out of that, after her death, has come a great retreat and conference center and a devotional society of Church women which still flourishes. Such is the power that Christ can generate through one bed of suffering.

Notice how suffering has been a recurring note in our thoughts on the Beatitudes. We considered it first as the cure of sin in connection with them that mourn. We met it again as the price of forgiveness which mercy must pay. It accompanied the process by which a soul is lifted to purity in heart. Finally we meet it as the crown of the Christian life in this world, the privilege of sacrificing ourselves for Christ, the means by which He can most fully manifest His power through us. That, of course, is what we should expect in a religion that centers in the Cross. But the point that this Beatitude makes is one of which we sorely need to be reminded. Christ's Cross was not a disaster and defeat. It was His victory over sin and death. Our Cross is not a hardship to be avoided as far as possible. It is an opportunity to be welcomed with joy. "Rejoice, and be exceeding glad."

The trouble with many Christians today is that they fear the wrong thing. They fear the forces of evil at loose in the world, the damage they may be able to do to us, the suffering and even the persecution they might inflict. People are astounded and horrified at the opposition we face, forgetting that our Lord said, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world

hateth you." (St. John, 15:19) But we need not fear its hate. It may attack, it may destroy much that we hold dear, but nothing that we cannot sacrifice for the love of Christ. Even if a new dark age is to descend on the earth, it will because that is the only means by which Christ can redeem our times. It will be the darkness of Calvary, out of which will come the Victor's cry, "It is finished." (St. John, 19:30) For Christ will triumph again, as He has many times in the past, through the heroic suffering of the faithful members of His Body the Church. "In the world ye shall have tribulation: but be of good cheer, I have overcome the world." (St. John, 16:33)

We need not fear the evil in the world. What we should fear is the evil in our hearts, that might cause us to fail in a time of testing. What we should fear is our selfishness, that might keep us from sacrificing all, even life itself, for Christ's sake. What we should fear is the lukewarmness of our love, which might lead us to desert Him in the fight. This is holy fear that will drive us into His arms that we may find in Him the power to stand fast in His strength, to fight manfully under His banner, the Cross, yes, to find our place among His saints who were eager to lay down their lives for Him and to receive the crown of martyrdom. Christ needs men and women like that today. Once more

The Son of God goes forth to war.
Who follows in his train?

"Blessed are they which are persecuted for righteousness sake: for theirs is the Kingdom of heaven."



Transfiguration

BY ISABEL S. DANNEY

ST. Paul said, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things. For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known." In these words St. Paul has given us a condensed picture of his own spiritual development. In this spiritual experience is a reflection of man's experience as man. All spiritual development is a gradual unfolding and should be a continual enlightening. When we become impatient and baffled because the ways of God seem to be unintelligible to us we should recall St. Paul's words, for it is not given to us to know all now as we see through a glass, darkly. However, God does not intend that we continue to remain as children. His purpose is that we continually enter more and more into the understanding of Himself and His Kingdom as we become ready.

This unfolding of a knowledge of spiritual truth was also manifested in the life of our Lord, for He so imbedded Himself within human nature that in the beginning of His human life, He, too, thought and spoke as a child before He thought and spoke as a man. This element of gradual development in our Lord's life and in the lives of the apostles and saints should make us, not satisfied, but more patient with our own groping toward understanding.

Peter, James and John were granted certain favors by our Lord. They were present at His Transfiguration being the only apostles granted this vision of glory. This was not because our Lord desired to grant to these three certain things and deny these things to others. It was because the understanding of these three had developed to such an extent that they were able to bear the beauty Christ revealed to them at His Transfiguration. Yet, Peter was confused to behold such glory and all three did not realize

the full significance of being present at the time. However, after the descent of the Holy Spirit at Pentecost the result and significance of being present permeated into their souls and the results were shown forth in the lives and in the life of the early Christian Church.

The infinite glory and beauty of the Transfiguration was not intended for a few select individuals, but all Christians are expected to share this vision, even as Peter and James and John. However, first, we must have been with Jesus, known Him and tried to follow Him. We must have learned to love Him, we must have desired to do His will before it is possible for Him to take us upon the spiritual mount of the Transfiguration.

It is always God who seeks us to be with Him. He is the instigator of what we believe to be our search for Him. Of ourselves we can do nothing. It is He who puts the desire for prayer into our souls and our task is to respond to this desire. It is He who shows us what prayer is and what prayer can do. Upon the mount the three Apostles Peter, James and John saw that Jesus was transfigured as He prayed.

The Transfiguration of our Lord was one of the climaxes of His teaching. It was much more than anything He had given them up to this time it might almost be said to contain another and a new dimension. It was a heavenly revelation of Himself that was beyond anything that earth had heretofore known. It was a manifestation of the result of true and perfect prayer. Up to this point our Lord had given the beatitudes to all those who would hear. He had given a model and formula for prayer in that prayer which from the beginning has been called the Lord's Prayer. He had shown His love and compassion in the many miracles He had performed. Now, at the Transfiguration He showed those three apostles who had understood Him and His gospel more than the others, some of His glory. These three men

ere shown how our Lord's continuous life of prayer transfigured Him. The tremendous implication of the Transfiguration of a true prayer upon the soul was not clearly understood by Peter, James and John at this time. However, later, their lives showed the result of the transfiguration of prayer as evidenced by the way Christianity came to being and flourished in a pagan world.

Upon the mount of the Transfiguration Peter, James and John saw prayer in action. They saw Jesus with His face shining like the sun and His garments white and dazzling. They heard the voice of the Father saying, "This is my beloved Son, in whom I am well pleased; hear ye him." They were also shown that we are not alone in prayer, for they beheld Moses and Elias with our Lord. That which the Church calls the doctrine of the Communion of Saints was seen in actuality by these three men. Moses and Elias represented all that was best of the old Law. So are all old things, early beginnings and foundations brought to Christ and transfigured by Him and in Him.

Although Jesus showed Peter, James and John the glory of Himself in communion with the Father, He also showed them that was not possible for them to remain forever on the mount with Him. He and they must go down from the mount and again take up the ordinary every day things of life. Our Lord warned that no one be told of the vision on the mount. The person who has not yet known the wonder of the transfiguration of prayer, or who has not yet had an inward impulse of the vision of God will usually not believe or understand that about which he has had no experience.

Through consistent prayer and partaking of the sacraments, which are a form of prayer, we and all people may expect a transfiguration of ourselves and our lives. It is quite possible for God to work in us and change us. Our part is to respond to God through prayer. We must keep our eyes steadfastly upon Jesus and endeavor to do all that He asks of us. It is only through a complete giving of ourselves over to Him that we shall be able to be transfigured in Him and by Him.



Much of the time our lives are humdrum. Often our spiritual lives are dull and uninteresting. We are not unique in this respect. This is a common and normal aspect to everyone who tries to lead a Christian life. Yet sometimes there are moments in prayer—or just moments in living when we may catch a glimpse of the Transfiguration. In those moments, we, too, behold the glory of God and the Eternal. We seem to reach out of ourselves and touch God.

Sometimes like Peter we become confused for in our frailty heaven is more than we are capable of understanding when it is thrust upon us. However, later on, we, too, must confess with Peter that Jesus is the Christ, Son of the Living God. So, quite gradually our lives become transfigured. This beginning of a transfiguration within ourselves is usually not perceptible at first, either to ourselves or to others. In time both we and those who know us recognize that our lives have become transfigured. So we come to live in Christ and He in us and others are led through us to gaze upon the everlasting beauty of the Transfiguration.

Disadvantages of Being A Catholic

By ROY PETTWAY

THE glorious joy of being a Catholic is one of the greatest joys on earth; and the privilege of Catholic Sacraments and worship are the greatest of privileges. But there are certain disadvantages to being a Catholic, as well.

For one thing, you cannot expect to have your ego flattered. You will not be applauded for your good works, for the Catholic Faith expects you to do good works. The best we can do is the very least we can do for God. We deserve no credit for the paltry gifts and services we render to God. You can never be assured that you are a wonderful fellow, for the Catholic Faith expects you to become a perfect saint, and persists in reminding you that you are a miserable sinner until you become a perfect saint. You can never boast of your accomplishments, for this is the sin of pride, and the indispensable virtue which we must always cultivate is humility.

You can never be independent, and never have the feeling that you are a "big shot" in the Church; for a Catholic layman is always subordinate to his rector, and is compelled by his Faith to give obedience to his rector or pastor. And a Catholic priest is compelled by his Faith to be subordinate to his bishop, and give obedience to his bishop. And a Catholic bishop is compelled by his Faith to be subordinate and give obedience to the teachings and practices of the whole body of bishops of the Church through the past nineteen and a half centuries. All Catholics are under obedience and discipline.

Just when we are brought into contact with the most awful realities, our minds are conscious of being most artificial.

—*Frederick Denison Maurice*

You cannot reserve some little part of yourself of your own gratification. For God's Holy Catholic Church makes total and un-

compromising demands upon you. She demands that, if necessary, should the laws of the state conflict with the Catholic Faith that you hold to the Faith and be executed by the state: for following our Lord's example, we believe that it is our duty to be executed rather than compromise with error.

The Catholic Faith is discouraging, to say the least. No matter how clever and brilliant your ideas are, and no matter how splendidly you may argue for them, Catholic faith and practice refuse to change. You may be able to out-argue a Catholic, but you cannot get around his ultimate question: has the Catholic Church been doing this throughout the centuries, or not? What is the precedent for it?

Then you may argue brilliantly about meeting the needs of this modern age. A Catholic may be quite impressed by your arguments, but then he says: the needs of this modern age are the same needs of the preceding age: what this modern age needs is Catholic teaching and Catholic Sacraments. The real problems men face today are the same ones they have been facing since there was any such thing as man.

And you cite the writings of various sars and outstanding leaders of modern thought. And the Catholic may reply that he does not quite understand what you are saying: it all seems a bit vague and over-head; but St. Paul, St. Augustine, St. Benedict, St. Francis, St. Thomas Aquinas seem to be sufficient; on the things that really matter, all the saints say the same thing, and the Holy Ghost would not let ALL the saints be wrong; so if some saint of today has an opinion or idea that does not conform to what the saints say, that is just too bad for his own soul!

And then you try to re-define "Catholic" and get the matter confused by saying "What is Catholicism anyway?" The Catholic may not be able to follow you as

to bring out some "deeper" meaning of Catholicism, or some "broader" meaning; in the end he will say: "Catholicism is that has been done and taught by the Catholic Church throughout all the Christian ages."

So you may change to the level of feelings, and say, "I just don't like this or that. It seems to me to be foolish." And the Catholic might reply: "The trouble seems to be that the Church did not wait nineteen centuries to find out what you liked or wanted, but went ahead and followed God's Revelation and the guidance of the Holy Spirit and the experience of hundreds of generations and millions of men, and if you don't like it, then there must be something wrong with you. I will pray for you!" But I do not like your music or certain other things you do, I say. The Catholic replies: "That may be due to some prejudices you acquired in your childhood, or perhaps to your ignorance. Get over your prejudices and learn the meaning of these things, and, if you are a normal person, you will come to like them."

But, you say, in our church we do thus and so, and it is very good and quite beneficial. The Catholic agrees that they may indeed be good and beneficial, but after all, it is a local peculiarity or idiosyncracy. The Body of Christ as a whole just does not do that way, and has seemed to get along very well for a long time without doing it that way. And after all, a practice is either Catholic (pertaining to the Whole Body of Christ) or individualistic (pertaining to some individual person or some individual congregation or part of the Body); and individualism leads to chaos, confusion, and sectarianism.

But, you say with exasperation: you are supporting a closed system, with no room for new thought, no room for self-expression and creativity, no room for men to follow the guidance of the Holy Spirit today! And the Catholic replies: The system is not closed: anyone who will may enter in. And it ought has no particular merit because it is new, but because it is true. Most "new ought" of the past few centuries has been rejected and contradicted by the "new ought" of a generation or two later. There

is plenty of room for thought in interpreting the unchanging truths of Catholicism in the words of each new generation, and in adopting ways of teaching each new generation the eternal truths. The Holy Spirit guides men into the truth, if they will follow; and if He guides men into the truth, He will, in every generation, guide men to believe and teach the same thing which He has guided men to believe and teach in earlier generations, for there is but one truth, and it is this one truth that the Holy Spirit leads all men into who will surrender to His guidance. And as to self-expression, that is basically evil. There is nothing in us worth expressing, save the grace of God which we have received. Self-expression is



SAINT AUGUSTINE
[August 28]

another way of saying "sin." Self is the great antagonist to God; and men get into trouble because their lives express self, rather than express God. We are taught not to express self, but to deny self, take up the Cross, and follow God. And who but God is the Creator? We are made in God's image, and share in His creativity. But we can employ our creativity either in creating things independently of God's creative purposes, and therefore antagonistic to God; or in co-operating with God's own creative work. We are not meant to be artists rivalling or competing with God; but we are meant to be assistant creators co-operating with God in one supreme and perfect work of Creation. The highest and most creative sort of creativity is to lay one more stone in the eternal Kingdom of God, not to create little individualistic competing kingdoms, which are transitory.

And then you object: Catholicism is more interested in creeds and ceremonies than in men! The Catholic answers that creeds and

ceremonies give men what they need; and that the concern which the Catholic Faith has for men is shown in a tremendous network of Church schools, hospitals, and other social agencies around the world; and that for centuries, the Catholic Church performed all the educational and social work that was done at all.

Finally, you object: Catholics are antagonistic to the wonderful ecumenical movement which is present in the churches today. The Catholic replies that he prays continually for the unity of all Christians in the Church; but that this unity must be in the One Church which has always existed and which was founded by Jesus Christ and which has always been presided over by the bishops in the Apostolic Succession; there has never been Christian unity save in the One, Holy, Catholic, and Apostolic Church; and there can never be Christian unity save by a return to the One Church of all who have set themselves apart from her. Mergers, compromises, and various human schemes merely serve to obscure the only hope for Christian unity, for that unity is impossible of achievement except by a return of all Christians to the historic faith and practice of the Catholic Church, and to obedience and allegiance to the Apostolic Succession. It is impossible to think that the Holy Spirit would lead Christians into unity in anything save the Body founded by Christ and existing uninterruptedly since His day, or into any united body whose teaching and practices contradicted those which the Holy Spirit has led all preceding generations to follow.

The disadvantage of being a Catholic is summed up in the fact that a total surrender is required; and man's personal pride, spiritual pride, and intellectual pride make it very difficult to make this total surrender. The disadvantages of being a Catholic also involve a harsh discipline which our comfortable inclinations shrink from; for we must get up at absurdly early hours to make Communion; we must follow the silly business of not eating meat on Friday; we must suffer the almost unbearable humiliation of the Confessional; we must give



SAINT DOMINIC



SAINT BARTHOLOMEW

By Pietro Perugino

(Courtesy of the National Gallery of Art, Washington, D. C.)
[Kress Collection]

one of our income (or at least as near to a sum as we are sure is God's will); we must stop indulging ourselves in aesthetic or other delights and do God's house-keeping and earth-digging and the seeking of those who know not God.

One of the characteristics of the Catholic religion is that it is eminently realistic and practical. Some people want to be "spiritual" or "intellectual," and derive a great boost to their ego by admiring their own spirituality and intellectuality, and their fanatical superiority to "ordinary" people.

A spiritual or intellectual religion is a great temptation to a potential Pharisee, since it is confusing to an average person, and therefore makes the Pharisee the central

and superior figure.

Catholicism with its realism and its matter-of-fact acceptance of things as they actually are, and its sound common horse-sense, deflates the adherent of spirituality and intellectualism: and instead of living in a dream world, bids us to concern ourselves with material things; with water, bread, wine, oil, hands, tongues, heads, and knees.

And faced with the uncompromising demands laid upon us by the Catholic religion, we must make this total and unconditional surrender, or perhaps lapse into profanity or self. At least after we die, we must make this unconditional surrender, or curse God forever in hell; so the sooner we make this surrender, the better.

Who Has The Answer?

BY THE RIGHT REVEREND ROBERT ERSKINE CAMPBELL, O.H.C.

SPACE ships and atomic utilities fire our imagination. How intriguing to plan for a week-end on the moon, or a summer on Mars! These ideas push Christopher Columbus and Sir Francis Drake quite in the shade. Their adventures and heroic perseverance may soon become just interesting tales in books suited to the psychology of little children.

In all our modern dream-world which has as its basis the infallibility of physical science two factors are obviously true. There has to be some place from which to start, and some place to stop. What lies in between may be known, or it may offer material for a shrewd conjecture. In any event, we know that except for a point in space, there must be something in between. What is it?

Suppose we start with the formation of the world. There are differences of opinion as to how it was made. Just for the minute we are ignoring the common attitude that the account in the Bible is not to be considered seriously. Each of the attractive mechanical theories has something in its favor. Some would tell us that the earth is a fragment of the sun. Some hold that it is a collection of refuse from stellar space, after some frightful collision of molten, flaming stars. There are other theories too, but while exciting to a degree, fall outside the object of this discussion.

What astonishes the Christian in almost every instance is the total ignoring of Almighty God. This is so particularly when we come to study the origins of life on our planet. Some of our learned professors would apparently have us believe that it "just happened." Certain chemical reaction under favorable conditions of heat and atmospheric pressure produced the earliest little amoeba. Very interesting, if true, even though the explanation really fails to explain. It brings us to the far more subtle question whether anything can "just happen." Accident insurance companies would

be greatly impressed by the correct answer to such a riddle.

After we have tried to read and digest all these ideas, before taking up human behavior and social relations we meet the imposing question of the origin of the human race. In this subject again, some theories are interesting, some fantastic. Once more God is often ruled out. Physical and mental characteristics of men are expressed in chemical formulae and human conduct is reduced to an elemental "pattern" of lust and greed. But who was the first man, at whence came he? Some would urge us to look to the apes, which under proper environment and in the struggle for existence ascended to human stature. Yet others would refer us to a line of animals, like the monkeys, and physically related to them, which had enough sense to progress.

We have no wish to belittle the years of painstaking study by learned men. That they are honest in their reach for correct answers to staggering problems we can not doubt. They have faulty or insufficient data at times on which to mould their premises. We respect them for their sincere efforts to give a clear, accurate answer as they attempt to unlock the secrets of the physical universe, even though we do not agree.

The second part of the question is why and when the universe will stop. This excludes our earth of course, and the human race upon it. It is anybody's guess, reasonable or not. To say that after several million light-years of light and motion, energy and life will cease to be may be true. We do not know. We can only argue into the future by our observation of the ages past. Stories have been written about the last man on earth. Frightful accounts of some super-atomic explosion make us wonder. The very thought of the dissolution of our lovely natural world gives all the shivers. At least, we think, we shall not live to see it.

We may do well to pause, if material



THE CORONATION OF THE VIRGIN

By Filippino Lippi

(Courtesy of the National Gallery of Art, Washington, D. C.)
[Kress Collection]

ries and explanations are all we have. It is the glory of our Christian belief that the church and her Bible make sense. They supply the unseen, the spiritual values, without which the universe in general and man in particular are incomprehensible. The Holy scriptures do not pretend to be a manual in either anthropology, or biology, or physical geography. When these subjects are referred to, it is only in connection with their relationship to God, their first Beginning and their last End. And as for the origin or the end of the human race, the Psalmist expresses the idea exactly when he cries: "What is man that thou art mindful of him? and the son of man that thou visitest him?"

The Christian solution may not be the easy solution. We teach and believe that God, three Persons, one God, ever Blessed Trinity is, always has been, always will be. He has created the worlds. He has placed all life upon our earth. Such developments as have occurred must be attributed to His thought and care. In Him we live and move. By Him we eat and sleep and pray. To postulate a universe without His guidance, or a human society without His love is an intellectual nicety getting us really nowhere.

When a little child asks, "Mother, where do I come from?", or, "Where did grandma go when she died?", he is asking for the

solution of a mystery. It is but one of the unexplained problems. Likewise, to find where the universe came from, where life came from, where human personality came from, we honestly grope in the dark. Christians can and do believe that in some way not yet comprehended by us God is the Alpha and Omega, the source and the end of all existence.

We might enlarge on the idea of mystery, but any such digression would only confuse us. Suffice it to say that we think of all knowledge as God's, and that He is showing it to us, instructing us, breaking through our ignorance and stupidity as it were. This knowledge, so far from being wilfully withheld to confound us is being revealed slowly as we are able to receive it.

St. John's Gospel echoes the first words of Genesis: "In the beginning God." His Apocalypse leaves no doubt that God is also our last end, not only of individuals but of the material universe about us. And in between the Alpha and Omega we have that long, strange alphabet which spells life on this planet. Like curious children we may ask hard questions. Like children, we may speculate about our universe. Our logic (as is a child's) may be faultless, but also our conclusions can lead us far afield unless we have in our possession all the facts. We be-

lieve that God alone has all these in His gracious keeping. He has led us far and has revealed much. We cannot doubt that in His love He will explain all. But that of course will be when we shall have attained our spiritual manhood.

If now we see through a glass darkly, think of the joy when we see face to face. We do walk by faith in this puzzling world. When the Christian puts his trust in God,

his faith is well founded. In Him we gladly trust, because we accept as true His revelation in and through the Church and her Bible.

If then, as we believe, everything, every person begins with God and ends with Him, is it unreasonable to assume that while on this earth we live with Him also? Some of the native tribes in Africa think that the Great One made heaven and earth, but has departed, leaving things to run themselves. Certain of our supposedly civilized writers seem to support that same thought.

After we light our little candles of knowledge ever so carefully and amid great labor we feel certain that God does not mean to play the capricious ogre. He will not "breath forth on us" like some fantastic acolyte and extinguish them. True it is, as great theologians teach, we walk in a mystical darkness towards that hitherto little known Person of the Almighty God. In His light we see light, as the Psalmist tells us. This surely must mean that all our enduring knowledge, and consequently all the grand things in our lives must spring from Him. "While we have light, walk as children of light," to quote St. Paul.

Our Lord then has the answer. The world is no riddle for Him. He knows the secret of every heart. He who holds the keys of death and of hell knows. As you and I set aside our vain imaginings, as we show ourselves glad to walk by faith, not by sight, more and more we are introduced to the mystical "cloud of the unknowing." Our Father Founder was inspired when he wrote the following in our Holy Cross Rule: "Therefore we seek to follow our Lord in His poverty, sharing with Him in the limitations of Bethlehem and Nazareth, till He lead us to the deeper destitution of Gabbatha and the desecration of the Cross, to find, when all that earth and self has passed away, that Cross our all-sufficing treasure and His love our never-ending reward."



THE ASSUMPTION
By Borgognone

(Courtesy of the Metropolitan Museum of Art)



The Achievement of Religion

BY JAMES O. S. HUNTINGTON, O.H.C.

What is man that Thou art mindful of
or the son of man that Thou visitest
—?—Psalm 8:4.

EVERY one who is not an egotist finds a very real expression of his own thoughts, his own passionate inquiry into the mystery of his being in this human cry of the Psalmist. There is so much involved. Even a man's physical body seems very great and wonderful, its adaptations to the performing of its functions, its beauty and power. And the potentiality of the mind awakens reverence. But how insignificant an atom a man feels when he realizes that "the firmament showeth his handiwork." All the world of nature, the elements, the unseen forces of wind and the power of the lightning free or harassed,—all make us stop and think. We are forced to a consciousness of our own lack of power, in the face of the tremendous forces whose playthings we are.

But again, in spite of all this insignificance, there is inherent in man that which awakens our wonder; there is our own individuality, our conscious potentialities, the cognition of possible goodness within us, even of sacrifice, and this all the time alive in ourselves perhaps despite external influence. The question, "What is man that Thou art mindful of him?" in this mood and from this point of view has its accent on the first word. God may or may not be mindful of man but *what*, what is man? How did he come? Where is he going? Of what stuff is he? And we know that to this inquiry no mere scientific explanation will suffice. Only the Creator of the desire to know can satisfy. "God," we whisper reverently.

I think the causes why men turn from sermons on the soul and the soul's permanent life hereafter, are two. One was voiced the other day by a man, an ignorant man judged by educational or social standards, but a thinker undoubtedly. He said, "We are always hearing from the preacher about the hereafter,

and the emphasis is laid upon the 'after.' The 'here' is left to take care of itself. Now what I am interested in, what I have to face and need to know more about, is the 'here.' I leave the 'after' to the preacher."

Truly we must sympathize with this man. The problems of our present life, its relations and adjustments to the lives of others: crises which involve separations; the injustices and misunderstandings which are often all that we can see; the attempt to eke out an honest livelihood, to pay debts promptly, to keep true in soul and body,—such are the things that make up the "here," and they must be reckoned with, whatever else is neglected.

We look out upon the lives of others for whom we would gladly suffer if we could, and we realize very clearly what is involved in the "here." We are not all selfish or blind all the time; no one is—all the time. Moments come when we can see values in life in some true proportion, and we agree with Hugh Black who said, "To be a cup of strength to a human soul in a crisis of weakness is to know the glory of life." We know this is a far greater glory than any personal gratification of self. Some of us know what that experience is: and some, unfortunately, have only approached such knowledge to the point of recognizing their own weakness and consequent incapacity to serve. Only the strong can help the weak. We who have prayed for others to be delivered from suffering or the anguish in grief, should realize that our own weakness is the cause of our feeling no reality in or behind the prayer. We do recognize that if possible it is a glory and reality to help others. We do recognize, too, in this the soul in us. The soul not in a theological sense, but as a real practical fact in us, "here," not "after" only.

The other reason for turning away from discussion of our souls, of deep earnest thought upon them, is because we see that

the preacher can rarely precede the layman much in the path. He falters if he does any honest thinking. He does little more than perhaps sometimes make concrete the same thoughts we have had. He is an ignorant man. It is all a mystery—almost unreal—and yet we have to think about it. Why do we falter? Why not find our religion in another's conviction? Why not rest on the earnest thought and belief of another?

Because in truth religion, faith, and knowledge from such faith, is too much of a reality to be made to order, to be handed from one to another. It cannot be done. We have to have the conviction or it is not real. There is religion for each person, but each must take it. It must be achieved. His-

tory's varying interpretation of religion, varying with the successive ages; the superstition of the age of the crusades, the tyranny of the Church when Church and State were allied for their own enrichment and aggrandizement, to our own age when we think we are emphasizing the spirit of the "Good Samaritan;" these varying interpretations given Christianity show how each age made its own religion. Each age accomplished a expression of religion, real to it. The next age made a re-interpretation, and threw off what had become the shackles of the old. The wonder of it all is that the pure gospel, if not lived still exists as the model of life and living. And the individual only can realize his own religion, the one suited to himself fitted to his needs.

"Why a creed?" then you will ask. "How can Christianity suit all?" Why a creed? Because far greater and more important than the words we utter are the thoughts and meanings which we read into them. We interpret the words, and strangely enough we fit them fitted to our case. We give our individual content, our individual interpretation to the same words our neighbor is using, and find them the most perfect vessel for our faith. Not always. And then it is that we accept only the best that is offered, finding that, though not exactly what is our belief, yet better than anything else. These two are surely possible views for many of us.

"How then," was the next question, "How then can Christianity suit each and all?" There, my friends, is a great mystery which can only be solved by a full realization, a complete glad appreciation of the greatness of its Founder. It is a mystery, but one that bears great fruit. From the humble Carpenter of Nazareth there emanated a power out of all proportion to what we know of Him from the Gospel records. We know the reason for the power rather than know the Person. It was His real relation to His God—that is the reason. We do know the reason but appreciate the real significance? Only when we learn to know Him more intimately. Knowing Him helps us to understand better the mystery of the "here" and



SAINT CLARE

hereafter." He laid great stress on the "here," but he also dared authoritatively from conviction to speak of the hereafter. He, rather than making men feel that He was faltering in the path, held forth a light which shone even beyond His present attainment,—ever pointing to a beyond, an "after," yet it revealed what is the reality of the "here." There was no break in the radical. The "here" and the "after" were not separated. Plainly, what does this mean? That He, more than any man, seemed to be in harmony with the two ideas, the two extremes. He was very real to Himself, and in His relationship to others He was no less real. Are we real, sincere and frank in all our thoughts and acts? He was,—in all. He drew an eternal unison between His relationship to His God Whom He called "Father," and the relationship He bore to His fellow-men whom He called "Brothers." He showed others by His own life what these relationships should be; showed wherein, if followed, certain principles made life most worth while, made life more abundant.

He had a lively faith, which though He was forced through an ever-increasing maze of trouble and temptation, yet led Him through all. (Would our faith lead us through all the troubles we have? Is it so real as to be such a power? His was.)

He achieved His religion. How quickly He rejected a made-to-order religion we have seen in His arraignment of the hypocrisy of the Scribes and Pharisees, an arraignment unparalleled in literature for courage and power. Is our religion made-to-order? Swallowed but digested through the efforts of others? Or is it a real experience? Is it a fact, not a theory; a life, not a theology?

Through the marvel of His life Christ achieved Christianity. A religion so rich that all who come to it find something to bear away, yet its mine remains inexhaustible. A religion so pure that if any dare to offer a substitute or a would-be imitation in their lives, even its deniers will pour contempt upon them while they glorify Christianity itself as a pure ideal. A religion so real that it satisfies the inmost core of a man's



SAIN'T BARBARA
(Courtesy of the Metropolitan Museum of Art)

being. What more do you want? Riches, purity, above all, reality? The mystery of the whence? the why? the whither? will not cease, but doubts and perplexities and longings will gain light and life if we follow the footsteps, listen for the voice, heed the helping hand of the experience of one thus truly our Saviour.

If the preacher fails to convince you of your own religion he has not achieved any. But he may still, with you, be welcomed as a fellow pilgrim. If he fails to convince you of the reality of Christianity, then leave him! Seek out its Founder. From the rich, pure, real love for God and man which He will hold forth to your heart and mind and soul, you will *achieve your religion*.

An anchor is cast into the sea of the deep waters of your grief, a promise is spread upon the heavens of possible joy, a longing in the heart is stilled, and we are not creatures of chance, the sport of circumstance when we live the religion Christ achieved.

Religion—man's union with God and the prompting from God to do well by his fellows,—this is life, and this only. This reveals a soul, glorifies the "here," and makes possible a "hereafter."

Resumé

Man is a paradox—so insignificant, yet so great. *What is man?* Whence comes he, whither goes he, of what stuff is he?

We seek the answers: we *must* seek them, driven by an inner compulsion. The furthest effort of Science cannot give answers that content us; and the same inner prompting which drives us to the search, whispers us to look to the Highest for the reply, whispers the name "God."

Yet we turn from the preacher of religion who undertakes to answer these questions, because he deals with a misty hereafter and not with the pressing present. He neglects the actual which we meet day by day, the tangle of cross-purposes of others and of ourselves which so besets us, and also the glimpses that come to us of a higher reality

in service and in sacrifice; and spends his time in telling us about a hereafter of which he is as ignorant as we.

"In truth each of us must do his own seeking, each his own finding; every man must achieve his religion, or it is not his."

Yet all are invited to join in the creed, the hymns, the forms of prayer. Religion earnestly felt moves to expression in unison with others. It is not the words that count, but the feelings and thoughts which each one of us puts into the words.

All are thus invited to find in the religion of Christ that which their souls need. Christ achieved His religion. Seek out Christ, receive by contact with Him the pure love to God and man which He can pour into your heart, and, though the mysteries will remain mysteries, you will find light and life. You will achieve your religion.

O God, who requirest that we seek thee and who makest us find thee, and who operest to us when we knock: O God, from whom to be averted is to fall, and to whom to be converted is to rise, and in whom to remain is to consist; O God, whom to know is to live, whom to serve is to reign; I praise thee, I bless thee and I adore thee.

—Saint Augustine



HOLY CROSS MONASTERY

The Spiritual Life

BY FREDERICK WARD KATES

In 1876 Thomas Huxley, the English biologist, visited America to speak at the new Johns Hopkins University in Baltimore. Here is the message he delivered at that time:

'I cannot say that I am in the slightest degree impressed by your bigness or your material resources, as such. Size is not indeur, territory does not make a nation. The great issue, about which hangs true vitality, is: What are you going to do with these things? So today the wise man dresses himself to civilization as a whole. We never before had such a civilization to use; therefore man never so desperately needed a spiritual life to use it.'

It is the last sentence of this pungent address that catches my attention and that has provoked this meditation—"Man never before had such a civilization to use; therefore we never so desperately needed a spiritual life to use it." Just what is this spiritual life the British scientist had in mind as that which we so urgently need because of the prodigious material civilization we enjoy?

He who begins with the love of God without having previously experienced the fear of God, loves an idol which he himself has made, a god whom it is easy enough to love. He does not love the real God who is, to begin with, dreadful and incomprehensible.

—Martin Buber

Our remarks are intended to answer that question and so our meditation is on the theme and subject of "The Spiritual Life."

In seeking to define what we mean by that term, we wish, first of all, to state clearly what we understand the spiritual life *not* to be. It is not, as perhaps many of us mistakenly believe, a more selfish cultivation of one's own soul or an unnatural and exaggerated program of individual moral and spiritual self-improvement. Still less is it a sort of honors course in personal religion

to which only those who are well-advanced in the life of devotion can and should and do aspire, but which is not for ordinary everyday folk like you and me. Nor is the spiritual life some peculiar, strained, artificial, and extreme form of piety practiced only by the super-devout and spiritually elite, something only for religious fanatics and zealots and odd, peculiar people like nuns and monks and clergymen.

Rather than any of these things, the spiritual life is, first of all, simply the kind of life that people live who view life as religious people do. It is the kind of life people live who believe with St. Augustine of Hippo, one of the handful of truly great minds of the human race, that "God is the only reality, and we are only real insofar as we are in His order, and He in us." It is the way people live who believe, and act upon the belief, that God is the central, chief, and most important and significant, fact about life and this universe of which we all are a part.

There are, we all know, various ways of regarding the universe. The Marxist reads the universe one way, for example, and the Christian reads it another way. The man who holds a religious view of life and destiny sees all in the light of God, of God's law and will and love. God is the heart and center of everything, the hub of the wheel, in relation to whom only do all things and events make sense and cohere. Many men do not subscribe to this interpretation of life and the universe, but religious men do; and the spiritual life is simply the kind of life men live who hold and are held by a religious interpretation of life and destiny.

There are three questions for which every man must give an answer: Where did I come from? Why am I here? and Where am I going? The religious man answers them thus: I come into this world from God; I am here to grow a soul, to grow into a new man in Christ, to grow such a character

as will enable me at the end of my pilgrimage through time and eternity to dwell with God in heaven. All life is a journey from God, through life on earth, to God. Where am I going? I'm going through life and death to God.

The spiritual life is, first of all, how men live who share the view of life and destiny briefly described above.

The spiritual life, secondly, is just the kind of life we as human beings are made for. It is just the way people live who are aware of their own natures and of the spiritual environment in which their lives are cast.

We are men, not mules or pigs, and as men, as human beings, we are created by God to be at home in both earth and heaven, in time and eternity, in the visible world and the invisible world, at one and the same time. And as men, as human beings, we have needs that a mule or a pig know not of. All a pig wants is garbage to eat and mud to wallow in, but a man has other and higher needs, the highest of which, and the most poignant, is his need for God. The ancient Psalmist of Israel speaks for all of us when he cries, "Like as the hart desireth the watter brooks, so longeth my soul after thee, O God. My soul is athirst for God, yea, even for the living God. . . ." (Ps. 42:1-2a). A

pig or a mule has no thirst and hunger for God, but men, because they are human beings by God so created, yearn for God, crave God, desire God, and want all of God they can command. To men, God is the one thing needful, and as men, we know that St. Augustine spoke truly when he said, "Thou hast made us for Thyself, O God, and our hearts are restless till they find their rest in Thee." Religion may fairly be described in part and in one sense as a man's questing and searching for God and as his effort to find rest and peace for his heart and mind and soul where only they may be found—God.

The spiritual life, you see, is just the kind of life we are made for and the kind of life we live, because we are human beings, because we are men, not animals or robots or machines. It is simply the kind of life we shall live if we are aware of our own nature, if we are vividly conscious of the nature of this universe (that it is spiritual as well as physical) and of our relationship to it, and if we are seeking to make the center of all life—God—the center of our own. It is no strange, exotic, or esoteric kind of life, but rather just the kind of life men live who live their days in awareness of God, in constant fellowship and abiding, quiet communion with Him, hearkening to His voice, strengthened invisibly by His Spirit and striving, by His grace, to perform it.

The spiritual life consists essentially of three elements, namely, ADORATION OF GOD, ADHERENCE TO GOD, and CO-OPERATION WITH GOD.

From first to last, you see, the emphasis is on God, not on ourselves, and ADORATION OF GOD comes first. Adoring love of God, admiring delight in God, honoring and praising and hallowing God's Name—this is the first thing.

It is hard, we admit, for contemporary man to adore God, for modern man, for some curious reason, adores primarily himself. But the more we know of God and about God, the more we become acquainted with the magnificent greatness, the awesome holiness, the transcendent beauty, the abounding love of God the more readily we



ANCIENT ROOD
Romsey Abbey

oration come to us naturally, automatically, spontaneously.

Here, I take it, is the clergyman's primary responsibility to his people—to know God himself so he can inform them of the nature of the being of God, that they will become enamored of God that adoration of God will flow freely and happily from their hearts and minds and souls.

Adoration of God is the atmosphere within which alone the spiritual life can be lived. "Our Father, hallowed be Thy name . . ."—that is the note. "Ascribe unto the Lord . . . ascribe unto the Lord worship and strength. Ascribe unto the Lord the honour due unto his Name. . . ." (Ps. 95:1-2a)—in such a spirit and attitude does the spiritual life begin, continue and end.

ADHERENCE TO GOD—this is the second element of the spiritual life. Adhering to God, sticking close to God, binding one's self as close to God as the vine to the branch—this is the next thing. A faithful and child-like trust in and dependence upon God, a clinging to God in all the vicissitudes of life, confidence and complete adherence to God in times of joy and rapture as well as in times of sorrow and defeat—this is what we mean by the second element of the spiritual life.

Finally CO-OPERATION WITH GOD. Gladly, willingly, happily, aligning our lives with God's and asking God to use us, our lives and strength and talents and gifts, as He wills and where He wills, as labourers together with Him in effecting His good purposes for men—this is the third mark of the spiritual life.

The man lives spiritually, who is living a spiritual life, adores God, adheres at all times to God, and actively co-operates with God in helping His will to be done on earth as it is done in heaven.

If the spiritual life is such as we understand and have roughly described it, that is, if it consists essentially of adoration of God, adhering to God, and co-operating with God, then the person who lives accordingly will presently discover certain gifts of God's own Spirit indwelling his life. If we give ourselves to God in adoring love and if we seek



THE ANNUNCIATION
By Schongauer

to live our days as His trusting, obedient children and as the cheerful, happy servants of His love and law and will, gifts and graces we all covet will shortly be ours. Inward peace, inner poise, spiritual tranquillity—this will presently mark us. Then gentleness and forbearance and a wondrous patience will come to us, too. And, finally, a wonderful strength in due course will be ours.

Should we desire a test of the quality and depth and tone and temper of our spiritual life, a consideration of the tranquillity, gentleness, and strength with which we deal with the circumstances of our outward life will serve us well—better by far than anything that is based on the loftiness of our religious notions or the fervor of our religious feelings.

The spiritual life, or seeking to live our days with God at the heart and center of them, is a grand experiment, an exciting adventure, which ends in a glorious experience. To live thus, spiritually, is to dare to live as God intends us, as men, to live, as God has created us to live. But it is more than an experiment and an adventure: it is to live in the here and now as we shall live hereafter—in closest fellowship with God; it is to live today under the eyes of God and in the strength and power of His eternal life.

Adam's Sons

BY EDWARD B. KING

HERE are those who tend to scoff at the admittedly anthropomorphic stories in the Book of Genesis. But I believe the Apostle spoke with wisdom when he said that God chooses the simple things of the earth to confound those who consider themselves wise. Certainly we find in the very opening chapters of this book the truth about man as he really is. We have not the time to consider the doctrine of the Fall in its entirety: suffice it to say that man's chronic failure—the source of his unhappiness and of his tragic existence—lies in his domineering pride; in the subjection of himself as a slave to his mundane desires and appetites. Man has tended to accept for granted the manifold blessings of his perfectly loving Father; the sufficiency in all things which the loving Creator has provided in accordance with the needs of His creatures. Subsequently, quite consistently and with but few exceptions, men have traded the freedom which is theirs as children of God for an unreasonable slavery to the world, the flesh and the Devil. And this folly of man—this tragic folly—is the theme of woe which runs throughout the whole of the Old Testament, which gives those majestic books their sombre tones—the deep hues of human tragedy, of human weakness, of the deadly, corrupting claim of selfishness and sin which follow in the wake of those who turn from God to self, from light to darkness, from the fulness of divine Love to the silent decay of self-regard.

Even now, with some 8000 years of history behind us, we men stand today in very much the same way as did Adam. We stand in pride and in pomposity, for we consider ourselves as the center of creation, we consider ourselves able masters of life and death—we consider ourselves capable captains of the affairs of God. But in reality our bold front is but a sham! In reality our multiple inventions and busy-ness, our fast talk and empty laughs are but the cloaks we have fashioned to hide our nakedness—convenient substi-

tutes for the scant leaves of Adam and Eve. In reality, we with them, sense the catastrophe which already begins to dawn upon our cold hearts.

As a result we stumble about like children lost in the forest at night—frightened by the shadows and the unseen foes lurking in the still darkness. We are confronted with situations which we cannot handle: consumed with fear of what tomorrow may bring; tremble in the knowledge of the terror of complete aloneness, the still silence of an ominous and impending day of doom. Our very hearts quake within us, our minds are clouded with the feverish dilemma of a mortal sickness; fear is to the right of us, anxiety to the left of us—the jaws of death gape before us. And yet the sound of familiar footsteps, slow, deliberate, unceasing, ring clearly through the "labyrinthine ways of the minds"—the footsteps of God, who loves us. And yet, though knowing Who It Is, Who comes, that His will toward us is perfect love—yet knowing this, we, with Adam, run to hide. We run to hide from God! Not behind a bush or a tree, but in the false philosophies of wicked and conceited men; we run to hide behind the empty laughter which we force from our raking throats; laughter prompted by fear, laughter which says in a pitiful voice, "All is really well." We hide from our Divine Pursuer in the tears of sorrow, trying to assure ourselves that there can be no God. We hide on the precipices of selfish hopes and pleasures and in the chasms of human glooms and fears; in charities which salve the conscience but make no demands upon our lives—which require no turning, no repentance. We hide in human loves until we find their emptiness; in earthly delights till they vanish in dust before our eyes—seeking freedom, we flee to the source of freedom; seeking peace, we flee to the author of peace; seeking joy and happiness we flee Him whom to find is to have all things an hundred-fold. And yet, for our faithlessness and sin, He yet comes

in the lives of those He loves, seeking us in calling to us with tireless voice, as to our father, "Adam, where art thou?"

It seems unbelievable that we should be contented with the bountiful gifts of a loving Father. He had given Adam paradise, to us, peculiarly blest, all the virtue and merit and grace of His Holy Cross. It is more astounding, that we, knowing God to be a merciful and loving Father, should with Adam, fear Him and run to hide from Him. How amazing the unfathomable love of God, Who, in omniscience, knowing the enormous sin of man yet seeks him out as a sheep, an erring child! Adam, where art thou?

Today the voice of God rings out as it did in Eden, saying, My son, where art thou? What shall we say to be our answer? Will we, like Adam, with a penitent heart say, "It isn't my fault, but another's?" Or will we put an end to this story of man so far as we are concerned, and again say, "Father, here am I, but I have sinned against heaven and in thy sight and am no more worthy to be called thy son. Nevertheless, in thy infinite mercy forgive my sin and take me for thine own child, that may ever be with thee, for to this end thou hast created me."

If we dare this: quickly, on the fleet wings of love which has sought us since ever a man sateath on earth will come the answer--Arise, clasp my hand and come!"

"Were You There . . . ?"

- Paschal Words

BY BROTHER GEORGE, O.H.C.

ABOUT a mile from our monastery in West Park there is a school for neglected boys from New York. Their ages range from eight to twelve and most of the boys are Negroes. It is my privilege to teach about eighty of them sacred studies on Sunday mornings. Their counsellors and other adults connected with the school attend the class with them and keep order.

On Sunday after Ascension Day the arrival of about a quarter of the school was delayed. The others while waiting sang the spiritual "Were You There When They

Crucified My Lord." When they had finished it I improvised some lines about the Resurrection which they sang to the same tune and seemed to enjoy. The following Saturday I wrote the lines which appear below. The next morning we tried them. One of the counsellors, Mr. Callahan, played the piano with us and was especially helpful in holding us to the correct rhythm. First we sang one verse of the old words. Then I taught them the new refrain. At each verse I briefly told the story and slowly said the new words alone once; they repeated them with me; then we sang them and proceeded to the next verse. At the end of seven verses the attention span of the boys was exhausted so they stood, said the creed and went on to other things. We so much enjoyed singing the new words that I here give them to you.

(To be sung to the tune of hymn No. 80.)

1. O, the soldiers stood watch by Jesus' tomb.
O, the soldiers stood watch by Jesus' tomb.
(Refrain) O! You cannot keep a good man down, down, down.
O, the soldiers stood watch by Jesus' tomb.
2. Who will roll the stone away from the door?
3. Look not here. He is risen as he said.
4. Quickly go and to His disciples tell.
5. First was John but Peter entered the tomb.
6. Touch me not Holy Mary Magdalen.
7. He blest bread and their eyes were opened.
8. Peace be unto you. See my hands and feet.
9. Jesus cooked the disciples breakfast.
10. You know Lord that I love thee. Feed my lambs.
11. For the Spirit wait in Jerusalem.
12. Blessing them He went to His heavenly throne.



First Aid

BY CHRISTINE HEFFNER

THE Church has often been thought of as a great spiritual hospital, and her priests as spiritual physicians. But where does that leave the rest of us?

This is a strange Hospital, this spiritual one, in that all the staff are also patients, and all the patients, even you and I, are also staff.

As patients we must cooperate, take our rest, our exercise, our medicine, our surgery, as the Hospital advises. But as staff workers what is required of us? Some of us are nurses, to care for and comfort other patients, feed and care for the very young in the faith (those newly born, whatever their worldly age) to assist the physicians in whatever way they need. Some of us must do the work of keeping the physical resources in order, seeing that there is light and heat, that medicines and instruments are available and in good repair, doing the work of keeping records, serving meals, procuring funds, that the Hospital may not be hampered in her work of healing by disorder or need. And all of us are first-aid workers--required to go out into the world to bind up spiritual wounds, and bring the sick to the Hospital.

In the world we live in, we keep knocking up against all sorts of spiritual injury or illness, and we all too often tell ourselves that they are no concern of ours. But would we dare to take this stand in regard to physical need? If we see a man hurt in an accident, do we not have an urge to help, to comfort, to rush him to the hospital if the injury seems at all likely to be serious? If a friend has a headache do we not go get an aspirin and urge her to take it? If he has a

fever, do we not do our best to persuade acquaintance to let us call a doctor? If we see a man bleeding seriously, do we say "It is no concern of mine!" or do we provide a tourniquet?

Then do not the equivalent spiritual workers also demand our concern? We are first members as well as patients in the Hospital for Souls. Where tragedy strikes, the spiritual accidents of life, should we not use our knowledge and skill for those injured? That knowledge, if nothing else, of the present and facilities of the Hospital. The skill, the very useful and powerful skill of prayer. In cases of spiritual shock, we can always keep the patient warm, warm with our acts of working love, concern, compassion. When we find the fever of confusion, the chill of despair, the aches of sin, we can persuade the ill ones that they *are* ill, and that there is a Hospital where they may be made well, and that we may call the doctor who can cure for them what we cannot.

For the first law of good first-aid is to call the doctor, and as spiritual first-aid workers our first aim should be to get the patient to the priest. We are not equipped to treat physical ease, but we are equipped to administer spiritual aid: prayer, love, and urgent witness to the need for treatment and assurance of the availability of it. And where there is no doctor to be had, where the patient cannot yet be brought to the Hospital, we still have to ask God's help and then, humbly relying on His guidance (never our ability) do what that in us lies to save the life, relieve the suffering, that has been placed by circumstance in our hands. Never are we allowed to say "it is no business of mine" even though we be ill ourselves.

Order of Saint Helena

Helmetta Notes

For weeks before the move to Newburgh a contingent of Sisters stayed at the field of operations, returning to the peace of the Helmetta convent for a day or two, occasionally.

On the eve of Corpus Christi all those

at Helmetta drove to Newburgh and the next morning a car full of sisters went to the Holy Cross Monastery for the Solemn High Mass and Procession of the Blessed Sacrament.

Through the generosity of our friends the Order has acquired a station wagon

has served as a miniature moving van, shuttling back and forth between the houses.

The Newburgh house had been empty for seven years and had accumulated a lot of grime. Extensive scrubbing operations were necessary before anything else could be done. A case of sore throat appeared among the scrubbers one evening, and gargles were ordered all around by the infirmary. One of the novices in haste grabbed a glass of chlorox and gargled with it and was chidden for "overdoing this cleaning business!"

The sisters borrowed a sander and sanded the Common Room floor and then, when it reached the steel wool stage, five sisters and a guest lined up at one end of the room with their hands and knees equipped with a load of steel wool, ready to go. Sort of reminded us of the Kentucky Derby!

The large rectangular lily pool in the garden looked bleakly empty so the sister-in-charge looked up water lilies in a flower catalog, but with one horrified glance at the prices decided that some nice little white water lilies could be dug up out of the pond back of the snuff mill next to the Helmetta convent. So two novices equipped with rubber boots and buckets went forth and returned bedraggled and damp, but triumphant.

On June the twenty-ninth the moving reached a climax. The convent was invaded by hordes of burly moving men and when the sun went down that night the sisters were all in the new house. But it was not really home till Our Lord in His Blessed sacramental Presence came to preside.

We are deeply grateful to the many, many friends whose generosity has made this new home possible. We feel that their loving kindness has especially hallowed this place. We hope that many will be able to come and see us and pray with us.

Notes From Versailles

For the convent in Versailles June means commencement exercises and all that precedes Commencement: Prize Day Banquet with awards and speeches followed by the last service in the school chapel, which is often a little weepy; the Baccalaureate service at St. John's Church because our chapel



is too small, and at which Father Kroll this year preached a splendid sermon; and finally Commencement itself, at which we were given another splendid address by Father Waits of Winchester. The graduating class was small this year, only five, but very happy. The girls had all done well and been accepted by the colleges they had chosen, and Father Kroll gave them their diplomas.

In addition to the awards given by the school, one of our girls was given a certificate of Excellence by the American Association of French Teachers; one received a rating of "Superior" in the preliminary singing contest for high schools in our region; and one distinguished herself at the Horse Show.

After school closes there is a sudden exodus. Sister Frances and Sister Virginia left for Howe, Indiana, where they taught courses at the Summer Conference. After that they went to Huntington, Indiana, to teach in the Vacation Bible School.

The remainder of June and all of July the school is given over to various kinds of repair men: plasterers, painters and cleaners, to have it ready for our August retreats and for school again in September.

At the convent there were a few guests and private retreats. We do not have many visitors during the summer heat and only a minimum of sisters.

On June 21st we all drove to the Cathedral Domain for the first ordination of the Lexington Seminary. Our Associate, James Purman, was ordained to the Diaconate. The first of August he will be married to our school secretary, Elaine Edwards.

Notes

The Long Retreat was held from July 21 to August 1, conducted this year by Father Turkington, O.H.C. The next three days were spent in catching up on conversation as well as listening to the reports from Saint Andrew's, Bolahun, and Mount Calvary. The General Chapter of the Order was held on August 4, at which time Father Superior announced that Father Turkington was being transferred to Mount Calvary Monastery, and that in addition to his duties as Prior of Saint Michael's Monastery, Father Spencer was to be the headmaster of Saint Andrew's School.

Father Superior celebrated the first Mass for the Order of Saint Helena at their new convent near Newburgh on July 3. The novitiate of Holy Cross and four of the pro-

fessed accompanied Bishop Campbell for a joyful occasion.

Father Stevens conducted a retreat for Sisters of the Holy Nativity, Fond du Lac, Wisconsin.

Current Appointments

Father Superior will preach at Saint James' Church, Lake Delaware, on Sunday, August 9. As the eastern provincial chaplain of the Community of Saint Mary, he will preside at the election of the Mother Superior at Peekskill on September 1.

Father Kroll will conduct the retreats for the associates of the Order of Saint Helena at Versailles, Kentucky, August 10-16. Following this he will give the sisters their Lenten Retreat, lasting from August 19 to 28. Following this he will preside at their General Chapter.

Father Hawkins will take the Masses and preach at Saint Andrew's Church, New Paltz, New York, on two Sundays, August 9 and 16. He will conduct retreats and conferences for the Brotherhood of Saint Andrew at Westminster, Maryland, August 28-30.

Father Harris will serve as chaplain to the sisters of the Order of Saint Anne at their summer camp, Spofford, New Hampshire, August 6-31.

Father Bicknell will conduct a mission for young people at Saint Christopher's Church, Trinity Parish, New York City, August 16-23.



In Ordo of Worship and Intercession Aug. - Sept. 1953

11th Sunday after Trinity Semidouble G gl col 2) Assumption BVM cr pref of Trinity—for the conversion of good pagans

Within the Octave of the Assumption Semidouble W gl col 2) of the Holy Spirit 3) for the Church or Bishop cr pref BVM through the Octave unless otherwise directed—for Christian family life

St Helena QW Double W gl col 2) Octave cr—for the Order of Saint Helena

Within the Octave Semidouble W Mass as on August 17—for the Priests Associate

St Bernard Ab D Double W gl col 2) Octave cr—for the Seminarists Associate

St Jane Frances de Chantal Double W gl col 2) Octave cr—for the increase of the contemplative life

Octave of the Assumption Gr Double W Mass a) of the feast gl col 2) Vigil of St Bartholomew cr LG Vigil or b) of the Vigil V col 2) Assumption—for Christian reunion

12th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) ad lib cr pref of Trinity—for the deaf, dumb and blind

St Bartholomew Ap Double II Cl R gl cr pref of Apostles—for missions in India

St Louis KC Double W gl—for all in civil authority

Wednesday G Mass of Trinity xii col 2) of the Saints 3) ad lib—for the persecuted

Thursday G Mass as on August 26—for Saint Andrew's School

St Augustine BCD Double W gl cr—for the Order of Saint Augustine

Beheading of St John Baptist Gr Double R gl—for the Church's work in prisons

13th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) ad lib cr pref of Trinity—for social work

St Aidan BC Simple W gl col 2) of the Saints 3) ad lib—for the Companions of the Order of the Holy Cross

September 1 St Giles Ab Simple W gl col 2) of the Saints 3) ad lib—for Church hospitals

Wednesday G Mass of Trinity xiii col 2) of the Saints 3) for the faithful departed 4) ad lib—for the faithful departed

Thursday G Mass of Trinity xiii col 2) of the Saints 3) ad lib—for the Oblates of Mount Calvary

Friday G Mass as on September 3—for the Confraternity of the Christian Life

Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)—for chaplains in the armed services

14th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) ad lib cr pref pref of Trinity—thanksgiving for our benefactors

Monday G Mass of Trinity xiv col 2) of the Saints 3) for the faithful departed 4) ad lib—for vocations to the Religious Life

Nativity BVM Double II Cl W gl cr pref BVM—for the Community of Saint Mary

St Peter Claver C Double W gl—for the Liberian Mission

Thursday G Mass of Trinity xiv col 2) of the Saints 3) ad lib—for the Holy Cross Press

Friday G Mass as on September 10—for the Confraternity of the Love of God

Of St Mary Simple W Mass of the Nativity BVM gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Nativity)—for Mount Calvary Monastery

15th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) ad lib cr pref of Trinity—for the anxious, discouraged and afraid

Exaltation of the Holy Cross Double II Cl R cr pref of Passiontide—for the Order of the Holy Cross

Seven Sorrows BVM Gr Double W gl seq cr pref BVM—for the peace of the world

St Cyprian M Double R Mass a) of St Cyprian gl col 2) Ember Wednesday 3) Edward Bouverie Pusey C LG Ember Day or 2) of Ember Wednesday V col 2) St Cyprian b) Edward Bouverie Pusey—for the bishops of the Church

Father Drake's Page . . .

Confusing?

A favorite "joke" of the low churchman attending a service in a Catholic parish is to pretend that he is hopelessly confused by the ceremonial; that he is unable to follow the order of the service. The charge is made that Catholics, disliking the Book of Common Prayer, have substituted, for the "simple Prayer Book service", a pale imitation of the Roman rite. This will hardly bear careful examination. I have attended services in dozens of Catholic parishes and even in the most advanced I've never for one moment thought that I was elsewhere than in the P. E. Church. I *have* been confused in a very low parish where *Evening Prayer* was reduced to a psalm, a lesson, and an anthem, followed by two or three prayers from an unauthorised book.

Too High For Me . . .

I recall one service in a low parish where eight ushers, walking up the aisle in military fashion, bearing eight collection plates, were met at the chancel steps by a young man vested in appareled amice and alb, girded with a red sash; with a pectoral cross and white gloves, who received the money in a huge brass basin (it was poured—the money, I mean, and sounded like the clanking of thurible chains), and having executed a perfect about face, carried it to the sanctuary step where it was received by the curate who then passed it to the Rector, who, then elevated it, (and above the head too), while the choir thundered and roared. The Rector then said, "Shall we pray"? and without waiting for anyone to consent, began a long prayer. This was followed by a blessing—given with both arms extended at an angle of approximately 45 degrees. The minister then knelt on *one* knee, with arms outspread on the altar, while the choir sang "amen" *seven* times. Very pretty, but none of this ceremonial is in the Prayer Book.

Lawlessness?

It seems a bit thick to shout disloyal to those priests who prefer to offer Holy Mass

daily rather than to lie abed until a more reasonable hour, just because they are straining for a little variation in the service. The liturgy is a living and a growing thing. Changes have always come as a result of use, rather than from the deliberations of scholars. Long before Holy Unction was restored to the Book of Common Prayer priests went about anointing the sick and the dying. Prayers and masses for the dead were offered by these same "dangerous and disloyal" men years before such practices were restored. I am not defending lawlessness in matters of ritual and ceremonial, but I am quite unconvinced by the argument that Catholics would stop saying the *Glory* at the beginning, certain bishops would then put a stop to hodgepodge parishes and "ecclesiastical" communion services.

Bundle-Plan . . .

We have a Bundle Plan for *Holy Cross Magazine*. Minimum order five (5) copies per month. Sorry, but unsold copies are not returnable for credit. We bill you semi-annually at 20c per copy.

Personnel . . .

Richard Myers, having served in the Army, is now in charge of our Stock Packing room, and is also handling magazine subscription work. Mr. Merton Boggs, a retired business man and devout communicant, is contributing invaluable services as secretary in the Press office.

Not A Monk . . .

For the benefit of recent subscribers and new friends, it seems best to mention that I am not a member of the Order of the Holy Cross and do not rate an "O.H.C." after my name. I am a priest associate living in the monastery, and in charge of the Press office.

Cordially yours,

FATHER DR.

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INTERCESSION—*The Greatest Service*. By Christine Fleming Heffner. For a long time we have been looking for a manual of instruction on *how to engage in intercessory prayer*, and we believe that Christine Heffner has provided the answer. It tells what intercessory prayer is, and how it can be made effectively operative by individuals, and prayer groups. Probable Price \$1. Ready October.

WHEN YE PRAY. By the Rev'd Robert Lessing. A small book on the Lord's Prayer. May be used for meditation. Valuable for Lay Readers.
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LORD, HEAR MY PRAYER. A series of Meditations based on the Collects from the Book of Common Prayer by the late Shirley Carter Hughson, O.H.C. This is a Second Edition of an earlier work (long out-of-print), now expanded and revised. Probable Price \$2.50. Ready mid-November.

All Prices quoted are subject to change without Notice. Publication dates are tentative. See September and October issues of this magazine for further announcements.

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